

# The Biblical Worldview of History: Developing the Biblical Story

Roger D. Duke, DMin

Dr. Duke retired early after twenty years teaching in the college, university, graduate school, and seminary venues in order to research and write. His latest project, *The Spirit of Holiness: Reflections on Spiritual Formation*, is due for release by Lexam Press in early 2020. He received the Doctor of Ministry degree from The University of the South at Sewanee.

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We live in a harried world. Images are flashed at us at an ever-increasing rate. Sensory overload is the new normal. We have little time to stop, to meditate, or to reflect. Francis Schaeffer captures our predicament:

Christians in America see things in “bits and pieces” instead of “totals.” [They] ... don’t really understand how their faith intersects with most of life beyond their personal relationship with Christ. They know a little bit here and a little piece there, but what is missing is a comprehensive ... ability to see day-by-day issues from a biblical perspective.<sup>1</sup>

This problem seems especially acute in our Judeo-Christian understanding of history. Amid this hustle and bustle, one constant is worth remembering: “Our hearts are restless till they rest in thee.”<sup>2</sup> A restless heart cannot see how the parts of life fit together coherently, but a telescopic perspective could aid the understanding of the Drama of Redemption<sup>3</sup> in its historical setting.

This discussion will rehearse the importance of the biblical view of time as a “Foundation of the Christian Worldview.”<sup>4</sup> The paper will contend that a scriptural understanding of time and history assumes Bible-believing Christians possess a life-view concerning the Christ-event as the only hope of eternal salvation. This inquiry is a clarion call to reconsecrate our lives to Christ “Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead and buried: He descended into Hades<sup>5</sup> The third day he rose again from the dead. He ascended into heaven and sits at the right hand of God the Father Almighty.”<sup>6</sup>

The Christ-event<sup>7</sup> is historical, just as the Holy Scriptures declare and as the Church has confessed. All persons who follow Christ base their eternal souls’ welfare on the facticity of Christ’s completed work of redemption.

A word of clarification: This paper is not an apologetic. As such, it does not defend the historicity of the biblical narrative. It only presents it. This paper is not a polemic. It does not rebut any other position. Its thesis and methodology only seek to reconsider the *prima facie* biblical view of time, and then point to that preeminent event of the Biblical narrative—the Christ-event.

## Prominent Views of Time

### A Naturalist's View of Time

According to James Sire, naturalism's "prime reality is matter. Matter exists eternally and is all there is. God does not exist."<sup>8</sup> Carl Sagan also confessed, "The Cosmos is all there is or ever was or ever will be."<sup>9</sup> The premise is that "the cosmos exists as a uniformity of cause and effect in a closed system."<sup>10</sup> Hence, "It is not open to reordering from the outside—either by a transcendental Being (for there is none) or ... by self-transcendent or autonomous human beings."<sup>11</sup> Even some educators submit to naturalism's premise:

We see the universe as a continuity of space, time, and matter, held together, as it were, from within ... God is not "outside" time and space, nor does he stand apart from matter, communicating with the "spiritual" part of man... . We must find some way of facing the fact that Jesus Christ is the product of the same evolutionary process as the rest of us.<sup>12 13</sup>

Sire notes, "Most scientists [and academics] who are naturalists accept some form of evolutionary theory."<sup>14</sup> Axiomatically, they have no need of a God Who created. Naturalistic science has so infected the halls of academia, it has even influenced some teaching of Christian theology.

Russ Bush rejects this dogma out of hand: "Naturalism' is the belief that in the final analysis, nature is all that there is, and that 'nature' is essentially unmodified by anything other than itself. In other words, nature itself is thought to be the ultimate reality."<sup>15</sup> Nature is the only entity dynamic and active in naturalism not the creator God of biblical revelation. Bush states, "[Naturalism] claims that life on earth arose from natural substances by natural selection for natural ends. There is no reality that can properly be called supernatural. Spiritual realities, according to naturalism, are either illusions or else they are merely complex or unusual natural realities."<sup>16</sup> In naturalism, matter exists eternally. God does not exist. Therefore, one who does not exist could not create time.

### A Circular View of Time

According to Sire, the Eastern Pantheistic Monist<sup>17</sup> believes "Time is unreal" and "History is cyclical."<sup>18</sup> Early Indian philosophy explicitly states this doctrine. The "*Vedas* from the late 2<sup>nd</sup> millennium BCE ...[assert] the universe goes through

repeated cycles of creation, destruction, and rebirth.”<sup>19</sup> This process is referred to as the “Wheel of Time.”<sup>20</sup> This “wheel ... concept is found in Hinduism and Buddhism as well as in the beliefs [of the ancient] Greek[s].”<sup>21</sup> Early Greek philosophers “generally believed that the universe (and therefore time itself) was infinite with no beginning and no end.”<sup>22</sup> Wheel circularity “was coupled with a belief in an endlessly repeated cycle of rebirths and reincarnations for individuals.”<sup>23</sup> A cyclical understanding of time was imbedded within their understanding of the afterlife, referred to as reincarnation or the transmigration of the soul.<sup>24</sup>

The concept that cycles are endlessly repeated springs from the observation of repetitive natural phenomena such as day-and-night, the motion of the tides, the monthly cycle of the moon, and natural cycle of the seasons.<sup>25</sup> Eastern Monistic philosophers generally agree that time is continuous and cyclical.<sup>26</sup>

Time and history ... are merely an illusion. Time doesn't exist. History is cyclical and ebbs and flows without meaning. Thus, the task of the Pantheistic Monist is to transcend history. Images of a great wheel or circle are invoked when speaking of history, without any real meaning or purpose attached to it other than to emphasize the oneness of all.<sup>27</sup>

When defined in these terms, their “God is the one, infinite-impersonal, ultimate reality.”<sup>28</sup> The “god of the cosmos ... is all that exists; nothing exists that is not God.”<sup>29</sup> Since, in this view, God and time are one and the same, time itself is eternal with no creator.

### **A Linear View of Time**

Oscar Cullman argues: “Time is the means ... [by] which God makes use in order to reveal his gracious working. ... [Time] is *thought of as a straight line, not a circle*. [Biblical] mention is made of a ‘beginning’ [arche] and an ‘end’ [telos].”<sup>30</sup> As soon as ‘beginning’ and ‘end’ are distinguished, the straight line is the more suitable illustration.”<sup>31</sup>

The Judeo-Christian understanding is radically different from naturalism and the circularity modes. Carl F. H. Henry argued, “In a world where others interpreted all that happens as cyclical process, the Hebrews [and Christians] with their awareness of God's active revelation in external human affairs instituted the very idea of history.”<sup>32</sup>

“History was linear ... not cyclical,” according to Francis Schaeffer. “There is a flow to history that shows a continuity from before the beginning when God the Trinity communicated and planned the creation of man in His image.”<sup>33</sup> Schaeffer goes on to write, “The infinite God has ... created a significant History. He can tell us of future events as well as past events. History is going someplace; it is not a series of endless cycles. History as we now know it had an absolute starting place at

the creation, and it flows on.”<sup>34</sup> As David Dockery states, “In creation and in God’s provision and preservation for creation, He is working out His ultimate purposes for humanity and the world.”<sup>35</sup> God accomplishes this work *in time*.

The former concepts of naturalistic and circular time have ethical and eschatological implications which cannot be discussed here. The Judeo-Christian doctrine of time also has its innate ethical and eschatological understandings. If mankind is created *Imago Dei* as the Judeo-Christian worldview declares, a moral obligation has been instilled in him by the Creator. God is the One “with whom we have to do” (Heb. 4:13) eschatologically. Even a cursory reading of Scripture leads to a conclusion that history is not cyclical or random. Clearly biblically history is linear with what Dockery calls “a meaningful sequence of events leading to the fulfillment of God’s purposes for humanity (see Eph. 1).”<sup>36</sup>

Human history will come to an end where it began – on the earth. At its core, Christianity is historical; it has a beginning and it has an ending.<sup>37</sup> Dockery maintains, “God has acted decisively in history, revealing himself in specific acts and events. Moreover, God will act to bring history to its providential destiny and planned conclusion.”<sup>38</sup> The God who acted in past events will act in history once again and bring time to a consummate end.<sup>39</sup> We know not when it may end or the particular circumstances surrounding the eschaton.<sup>40</sup> Dockery goes on to affirm that Christians believe that “we do not simply or suddenly pass out of the realm of history into a never-never land. We pass to that which is nevertheless certain of occurring because God is behind it and is himself the One who tells us it will come to pass.”<sup>41</sup>

## Towards a Doctrine of Time

### St. Augustine

Francis Schaeffer provides an assertive segue into the doctrinal discussion: “God has ... created ... history.”<sup>42</sup> Wayne Grudem concurs: “[W]hen God created the universe, he also created time. When God began to create the universe, time began, and there began to be a succession of moments and events one after another.<sup>43</sup> ... The fact that God created time reminds us of His lordship over it and our obligation to use it for his glory.”<sup>44 45</sup>

The doctrine regarding the creation of time has always been a major concern for the Christian Church. Augustine wrestled with it as theologian and philosopher. He wrote *The City of God* after Rome’s Fall. His apologetic demonstrated that Rome’s predicament was “a part of a long-range divine plan on the part of the ‘Christian’ God”<sup>46</sup> worked out *in time*. God’s creation of time was necessary for His economy of history. Augustine wrote:

Whatever else God had made before was created at the beginning. Undoubtedly, then the world was made not in time but together with time. For, what is made in time is made after one period of time and before another, namely, after a past

and before a future time. But there could have been no past time, since there was nothing created.<sup>47</sup>

Augustine's concept of the creation of time was basic to his doctrinal construct. He reasoned that "God *created* time ... when he created everything else."<sup>48</sup> He further argued, "Since God created time, he existed *before* time, he will exist *after* time, and therefore he exists *outside* of time."<sup>49</sup> The Judeo-Christian doctrine of creation has always held that God created all things that exist. This creation "include[ed] time and presumably space—*ex nihilo*, 'out of nothing.'"<sup>50</sup> Therefore, "There was no time before he created it."<sup>51</sup>

The creation account was not only a space-time event for St. Augustine; "History is [also] spiritual."<sup>52</sup> He saw "history as the drama of man's salvation and redemption, as willed by God."<sup>53</sup> History "was ordained before the foundation of the world and that which was revealed in God's bestowal of grace through Jesus Christ are the main ingredients of history."

Augustine concluded, "History's linear movement exists, having its starting point with creation, finding its fulcrum in the Incarnation, and concluding with the Second Coming and Judgment, that God's plan for man may be worked out in time."<sup>54</sup>

### **Hans Urs von Balthasar**

The discussion of time and history has been given first place over the "doctrine of creation" to this point. Creation "does not stand by itself but depends upon and elaborates the redemptive activity of God in history."<sup>55</sup> Von Balthasar stated that it is inseparably linked to time's creation—taken together—they become the "*nucleus* of a theology of history."<sup>56</sup> Any

... theological approach to history seeks to outline the biblical interpretation of history, conceived as a movement purposed and controlled by God, who is Lord of history, and further to ask whether this conception of history as a series of happenings 'according to the definite plan and foreknowledge of God' (Acts 2:23).<sup>57</sup>

According to Balthasar, this nucleus is "intended to be about the relation of Christ as belonging christologically within time, to time in general, the time of human history."<sup>58</sup> Said another way, the Christ-event is the great epoch of history.

It is not possible to construct a doctrine of history without "embracing both the orders of Creation and Redemption."<sup>59</sup> There was an actual creation of time. Subsequently, there was an actual Incarnational-Redemption event *in time*. Both realities are imperative for Christ to redeem mankind. This makes "Jesus Christ, God [who] became man ... the center point of history."<sup>60</sup> This zenith justifies "the creative activity of God throughout the history of mankind."<sup>61</sup>

Balthasar summarized,

The historical life of ... [Christ's] death, Resurrection, and Ascension ... give the norm for all of history, ... from the living center of history itself. Seen from the highest, definitive point of view, it is the source of history, the point whence the whole of history before and after Christ emanates: *its center*.<sup>62</sup>

### **Carl F. H. Henry**

The Bible's doctrine of time and history is of cardinal importance, just as the analogy of faith is for Biblical interpretation.<sup>63</sup> Carl F. H. Henry stated,

The Bible ... sponsors its own historiography, or writing of history, by a distinctive exhibition of particular events and affirmation of their meaning, and by emphasizing the nature of the comprehensive course and climax of human affairs. The Bible instructs us therefore in the difference between adequate and inadequate and arbitrary approaches to history. It sees all history in terms of the governing principle of God.<sup>64</sup>

Consider Henry's insight. From beginning to end, the Bible asserts its recorded events to be actual space-time history. The Sovereign LORD creates and rules over them all.

From the outset Judaism was different than the false religions around them because of "Yahweh's historical revelation."<sup>65</sup> Henry adds, since "the God of the Bible reveal[s] himself in history, ... the very idea of history takes its rise from biblical religion."<sup>66</sup> Consider that the Hebrew language contains no modern word for *history*.<sup>67</sup> However, Jewish thought incorporated the concept of history into the Torah, Prophets, and Writings. One major exhortation of the biblical writers was to remember the historical acts Yahweh had performed. This action was a major means to call them back to the Sinaitic Covenant. Henry concurs: "Later, Israelites looked back to Moses and the exodus, and the Hebrew people insisted on the details of 1 and 2 Kings and 1 and 2 Chronicles as integral to a proper understanding of their past."<sup>68</sup>

Henry contrasted the Hebrew view of history with their surrounding heathen neighbors:

In a world where others interpreted all that happens as [a] cyclical process, the Hebrews with their awareness of God's active revelation in external human affairs instituted the very idea of history ... . The great prophets of antiquity grasp the unity of history ... through the steadfast purpose of Yahweh in His creative activity that constitutes the very possibility of human history; it is His moral and redemptive revelation that unveils history's inner meaning and shapes the destinies of men and nations.<sup>69</sup>

The phrases “moral and redemptive revelation” and “history’s inner meaning” are fulfilled in time by Jesus Christ. They are fully demonstrated in history by the Christ-event. Henry quotes H. M. Kuitert as saying that “against any temptation to lift Christianity out of history, we must stubbornly hold that historical events form the hardcore of the biblical witness. They are historical events in the full sense; they belong to past time.”<sup>70</sup>

### The Crucial Development of the Biblical Story

Albert Wolters describes the biblical narrative or “the ... drama of salvation.”<sup>71</sup> To him, Scripture “tells a single story, from the origin of all things in Genesis 1 to the consummation of all things in Revelation 22.”<sup>72</sup> He lays out this account in Six Acts:

- Act One: God creates the world as his kingdom.
- Act Two: [T]he whole of God’s good creation, including all of human life, is contaminated by human rebellion.
- Act Three: God[s] ... resolution: He will crush sin and the disastrous effects that were unleashed by and Adam and Eve’s rebellion.
- Act Four: ... [The] promise is kept when Jesus of Nazareth steps onto the stage of history.
- Act Five: ... [The] “era of witness”
- Act Six: The final work of the judgment and renewal of the entire creation constitutes the ... *final act* of world history.<sup>73</sup>

Act Four will be our final focus as Jesus of Nazareth stepped onto the stage of history. This event was the fulcrum<sup>74</sup> point of history.<sup>75</sup> The Apostle declared, “But when the fulness of the time was come, God sent forth His Son” (Gal. 4:4). Christ’s birth is a space-time event.

For Wolters, Act Four is not theoretical, but factual. Balthasar concurs concerning this in-time understanding about the Lord: “[Christ] is himself history”<sup>76</sup> and “governs and gives meaning to history.”<sup>77</sup> Christ is “the historical life of the Logos—to which his death, Resurrection and Ascension belong .... [He] gives the norm of all history .... [Christ is] the living center of history itself .... [He] is the source of history, the point whence the whole of history before and after Christ emanates: its center.”<sup>78</sup> Both theologians amplify Christ’s self-declaration: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty” (Rev. 1:8).

Cullman asserts, “The Primitive Christian consideration of history concentrates primarily upon a definite number of events of a quite particular sort.”<sup>79</sup> His faith was based on the historical events of Christ’s life. In a logical and linear manner, “Some events happened before while others will happen after Christ.”<sup>80</sup> The “aim ... [was] to set these quite definite occurrences in relation to the central event

which took place in Palestine about the year one.”<sup>81</sup> It was clear from the TaNaK that “the entire redemptive history of the Old Testament tends toward the goal of the incarnation.”<sup>82</sup> The first Christians understood the Hebrew Scriptures were fulfilled and “possible in Christ”<sup>83</sup> alone.

This essay examined aspects of time-space in biblical history, but an attendant question may arise: “*Why* did Christ Come?”<sup>84</sup> Schaeffer helps here. Christ’s reason for coming was revealed to Joseph, “‘Thou shall call his name JESUS; for he shall save his people from their sins’ (Matt. 1:21).”<sup>85</sup> Schaeffer continues:

How is Jesus going to fulfill this promise? The fulfillment cannot be separated from Calvary’s cross—from the nails, the hammer, the harshness of such a death. Jesus the Passover Lamb will complete the promise the Jews affirmed in the Passover for 1,500 years. He is going to save His people by His act of Passover obedience.<sup>86</sup>

As important as the “Why” question, the “How” question may be more important. There is no redemption if Christ is not come in history. The Scriptures declare, “God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (I Tim. 3:16). It was necessary that the Christ-event happen in time as actual history, or we are of all men most miserable.

To argue for the *sine qua non* of the biblical construct of time-space, Schaeffer offers some conclusions:

First, Christ died in history . . . . He died in space, time, history.

Second, Christ rose in history . . . . Christ rose and He was glorified, *in history*.

Third, we died with Christ when we accepted Him as Savior. If I have accepted Christ as

Savior, this is now a past thing in history.

The fourth point is that we will be raised by Him as He was raised. And this will be a point of future history.<sup>87</sup>

Note how Schaeffer declares the historical events of Christ in times past as prelude to our personal resurrections in the future. Those historical events are waiting to be fulfilled at the return of Christ.



## Epilogue

In summary, perhaps James Orr's words can serve as a final confession of what the doctrine of time means to Bible-believing Christians:

He who with his whole heart believes in Jesus as the Son of God is thereby committed to much else besides . . . . He is committed to a view of God, to a view of man, to a view of sin, to a view of Redemption, to a view of *the purpose of God in creation and history*, to a view of *human destiny*, found only in Christianity. This forms a "Weltanschauung," or "Christian view of the world," which stands in marked contrast with theories wrought out from a purely philosophical or scientific standpoint (italics added).<sup>88</sup>

Even so Lord Jesus come!

## NOTES

1. Francis Schaeffer, *A Christian Manifesto*; quoted in Chuck Colson, "Worldview Analysis 101: When the Answer Isn't Jesus," Break Point (blog), August 30, 2000, <http://www.breakpoint.org/2000/08/worldview-analysis-101/>.

2. Augustine, *Confessions*, 1.1.1.

3. "Developing the Christian Story" and "Drama of Redemption" are employed synonymously unless the context warrants further explanation.

4. The terms *time* and *history* are employed synonymously unless the context warrants further explanation.

5. Some versions of The Apostle's Creed employ the word *Hell*.

6. "The Apostle's Creed," Christian Classics Ethereal Library, accessed June 23, 2019, <https://www.ccel.org/creeds/apostles.creed.html>.

7. The "Christ-event" includes Christ's Incarnation, Active Obedience, Passive Obedience, Life, Miracles, Teachings, Death, Burial, Resurrection, and Ascension; the totality of His finished redemptive work. All of these occurred as actual events—*In time*.

8. James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 5th ed. (Downers Grove: IVP Academic, 2009), 68.

9. Carl Sagan, *Cosmos* (New York: Random House, 1980), 4; quoted in James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 5th ed. (Downers Grove: IVP Academic, 2009), 68.

10. Sire, *Universe*, 70.

11. *Ibid.*

12. David Jobling, "How Does Our Twentieth-Century Concept of Universe Affect Our Understanding of the Bible?" *Enquiry* (September–November 1972): 14; Footnote # 13 quoted in James W. Sire, *The Universe Next Door: A Basic Worldview Catalog*, 5th ed. (Downers Grove: IVP Academic, 2009), 71.

13. On a personal note: As an alumnus of Mid America Baptist Theological Seminary, I am proud to have been taught that the Scriptures as given in the Old Testament and New Testament canons are the inspired, infallible, and inerrant Scriptures as “breathed by God.”

14. Sire, *Universe*, 81 footnote.

15. L. Russ Bush, III, “Naturalism: A Worldview,” North American Mission Board of the Southern Baptist Convention, March 3, 2016, <https://www.namb.net/apologetics-blog/naturalism-a-world-view/>.

16. Ibid.

17. Sire, *Universe*, 144. This concept is basic to Hindu and Buddhist views of time.

18. Sire, *Universe*, 158.

19. “Philosophy of Time,” Exactly What is Time?, accessed June 21, 2019, <http://www.exactlywhatistime.com/philosophy-of-time/ancient-philosophy/>.

20. Ibid.

21. Ibid.

22. Exactly What is Time?, “Philosophy.”

23. Ibid.

24. “Transmigration of Souls,” *The Columbia Encyclopedia*, 6th ed., Encyclopedia.com, June 24, 2019, <https://www.encyclopedia.com/philosophy-and-religion/philosophy/philosophy-terms-and-concepts/transmigration-souls>.

25. Exactly What is Time?, “Philosophy.”

26. Ibid.

27. Jamie Bennett, “Eastern Pantheistic Monism’s Answers to Sire’s Seven Worldview Questions,” Defending Biblical Truth in a Disenchanted World with Jamie Bennett (blog), May 5, 2019, <http://jamiebennett.net/eastern-pantheism-answers-to-sires-7-worldview-questions/>.

28. Sire, *Universe*, 149.

29. Ibid.

30. Terms transliterated.

31. Oscar Cullman, *Christ and Time: The Primitive Christian Conception of Time and History*, rev. ed., trans. Floyd V. Filson (Philadelphia: The Westminster Press, 1964), 51.

32. Carl F. H. Henry, *God, Revelation and Authority*, vol. 2, *God Who Speaks and Shows: Fifteen Theses, Part One* (Waco: Word Books, 1976), 253.

33. William H. Burnside, “Francis Schaeffer’s Philosophy of History,” *Contra Mundum* No. 2 (1992): 1. Also available online at [https://www.contramundum.org/cm/features/02\\_schaeffer.pdf](https://www.contramundum.org/cm/features/02_schaeffer.pdf)

34. Francis Schaeffer, *The Complete Works of Francis Schaeffer*, vol. 3, *A Christian View of Spirituality* (Wheaton: Crossway Books, 1982), 159.

35. David Dockery, “The Importance of a Christian Worldview,” The Gospel Project, October 21, 2013, <https://www.gospelproject.com/the-importance-of-a-christian-worldview/>.

36. Ibid.

37. Ibid.

38. Ibid.

39. Ibid.

40. Ibid.

41. Ibid.

42. Schaeffer, *Complete Works*, vol. 3, 159.
43. Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Great Britain: Zondervan/Inter-Varsity Press, 1994), 169.
44. Grudem, *Systematic Theology*, 266.
45. Please note Grudem's reminder of the Christian's moral and ethical obligation as steward over his allotted time.
46. James L. Christian, *Philosophy: An Introduction to the Art of Wondering*, 4th ed., (New York: Hold, Rinehart and Winston, 1986), 287.
47. Augustine, *City of God*, Book XI, Chapter 6, trans. Gerald G. Walsh, Demetrius B. Zema, Grace Monahan, and Daniel J. Honan (New York: Doubleday, 1958), 211.
48. Christian, *Philosophy: An Introduction*, 243.
49. Ibid.
50. Christian, *Philosophy: An Introduction*, 243.
51. Ibid.
52. John L. Morrison, "Augustine's Two Theories of Time," *The New Scholasticism* 45 no. 4 (1971): 607.
53. Ibid.
54. <sup>55</sup> Augustine, *City of God*, XII, 13, 20, quoted in; John L. Morrison, "Augustine's Two Theories of Time," *The New Scholasticism* 45 no. 4 (1971): 608.
55. "Creation," in *The Interpreter's Dictionary of the Bible*, Vol. I, edited by George A. Buttrick, John Knox, Herbert G. May, Samuel Terrien, and Emory S. Bucke (New York/Nashville: Abingdon Press, 1962).
56. Hans Urs von Balthasar, *Theologie der Geschichte* (Switzerland: Johannes Verlag, 1959; reprint San Francisco: Ignatius Press/Communio Books), 7. (page citations are to the reprinted English edition).
57. "History," in *The Interpreter's Dictionary of the Bible*, Vol. II, edited by George A. Buttrick, John Knox, Herbert G. May, Samuel Terrien, and Emory S. Bucke (New York/Nashville: Abingdon Press, 1962).
58. Balthasar, *Theologie*, 7.
59. Ibid., 7.
60. Ibid., 113.
61. John Warwick Montgomery, "Karl Barth and Contemporary Theology of History," *Biblical Studies.org.uk*, accessed July 1, 2019, [https://biblicalstudies.org.uk/pdf/bets/vol06/6-2\\_montgomery.pdf](https://biblicalstudies.org.uk/pdf/bets/vol06/6-2_montgomery.pdf).
62. Balthasar, *Theologie*. 24.
63. For a fuller discussion of "The Analogy of Faith" see "Analogy of Faith," Theopedia, <https://www.theopedia.com/analogy-of-faith>, accessed July 2, 2019; or "16. What does the term 'Analogy of Faith Mean?'" Monergism, accessed July 2, 2019, <https://www.monergism.com/thethreshold/articles/onsite/qna/analogyfaith.html>.
64. Henry, *God, Revelation and Authority*, vol. 2, 313.
65. Ibid, 312.
66. Ibid.
67. Ibid.
68. Ibid.
69. Henry, *God, Revelation and Authority*, vol. 2, 253.

70. H. M. Kuitert, *The Reality of Faith* (Grand Rapids: W. B. Eerdmans Publishing Co., 1968), 163; quoted in Carl F. H. Henry, *God, Revelation and Authority*, vol. 2, *God Who Speaks and Shows: Fifteen Theses, Part One* (Waco: Word Books, Publisher, 1976), 255.

71. Albert M. Wolters, *Creation Regained: Biblical Basics for a Reformational Worldview* (Grand Rapids: William B. Eerdmans, 2005), 71.

72. *Ibid.*, 123.

73. Wolters, *Creation Regained*, 123–124.

74. This concept is taken from an earlier Augustinian quote cited in Footnote 55.

75. I took Systematic Theology with Roy O. Beaman as a Diploma of Theology student at Mid America Baptist Theological Seminary c. 1984. He taught us there are three epochal events in God's history: Creation, Incarnation, and Final Judgment. These made a lasting impression on the young theologian. From his influence came the idea of the "Christ-event" employed in this essay.

76. Wolters, *Creation Regained*, 123–124.

77. *Ibid.*

78. *Ibid.*

79. Cullman, *Christ and Time*, 20.

80. *Ibid.*

81. *Ibid.*

82. Cullman, *Christ and Time*, 35.

83. *Ibid.*

84. Schaeffer, *Complete Works*, vol. 3, *A Christian View of Spirituality*, 123.

85. *Ibid.*

86. *Ibid.*

87. Schaeffer, *Complete Works*, vol. 3, *A Christian View of Spirituality*, 234–235.

88. James Orr, *The Christian View of God and the World: As Centering in the Incarnation* (Grand Rapids: Wm. B. Eerdmans, 1954), 4.